There is just the possibility that macɔipa's and mavĭ's [illegible] from the calendric system of some other Yuma [illegible]ibe confused in this mixed community with Maricopa nomenclature. 805 [221]

Shorter intervals were indicated by counting nights, not days as we would, or by the moon's phase. The time for a dance, e.g., was fixed by saying, "You sleep four (or whatever) nights and on the fourth day come." Or they would say, "We will have our dance when it is full moon—or when the moon just appears." Neither knotted cords nor notched sticks were used for the purpose. [211]

The intervals of the night were also indicated. The night was supposed to be divided into four parts, significant for dream experiences. The first and last quarter were productive of evil dreams; the second and possibly the third were the favorable quarters. These parts were named n,axa'vŏk, "went down," evening; tinyă'mko'ʀŭm, "night (black)old," middle of the night; ɣacipa'nĭk, "nearing," before dawn; kwăliyo'ŭg, dawn. 805 828 [192]

CONSTELLATIONS AND NATURAL PHENOMENA

Maricopa star lore was inconsiderable. The major constellations, known also to other Yumans, were recognized, but equally obvious ones, such as Cassiopeia and Gemini, had no names. A few trivial tales were associated with the star clusters, but the esoteric values attached to them in southern California were unknown here. 821 [171] [538]

For four, possibly five, of the six stars mentioned below, the significant position was dawn rising, not as is our customary mode of reference, evening ascension. Four of them were observed in autumn or winter.

The general cosmogonic notion was that there was a duplicate of this world above the sky. This was not the land of the dead, which lay in the west. It functioned in the myths and provided an explanation for the movement of the sun, but otherwise had no particular bearing on affairs of our world. 772 [775] [773] [821]

It is said that far above the sky is a place exactly like this world. There are people there doing the same things as here, and all the stars we see here are du-

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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772 821 plicated there. Our earth and sky are moving, so that from time to time there is an opening at the horizon. When the sun sets it goes through this gap. Then it rises in the world above and moves eastward to set. Then, coming through the gap once more, it rises again for us in the east.

821 The phases of the moon were named as follows: new moon, hapa'm; first quarter, tâωaĭg; half moon, tĭnyakâθĭ'g (tĭnyă'm, dark; kâθĭg, come here); full moon, ĭnyămuyo'vĭg, lit. "[the moon] looks at the sun"; a somewhat uncertain name for the last quarter, puĭnyupai', "disappearing"; the dark phase, tinyă'm, lit. "dark." Kutox, the informant, uniformly referred to these phases not by the appearance of the moon, but as it was opposed to or near the sun.

[773] Two fragments of tales were related about the moon. Coyote wanted to marry the moon, a woman, but she refused. He went close to the moon, crying as hard as he could, opening his mouth wide. (This had no connection with an eclipse.) Another story has to do with Coyote stealing something. He tried to jump over the moon, and there he is.

805 821 The appearance of the constellations in the heavens was integrated in part with the calendar. "The stars (xomace') change in the different seasons, so people will know when plants are ripe, especially the morning star." The significance of the last part of this statement is obscure, unless it implies that they recognized the variations in the time of rising of the planets that are the morning star. "They went for giant cactus fruit in the summer [mid-June] when the Pleiades (xĭtca') appear on the eastern [773] horizon [in the evening]." There was no tale about the Pleiades. When the constellation tcisaĭl'c or cipa'isaxi's (Cipa's, the culture hero's, hand or fingers; ical, "hand")[7] barely appears above the eastern horizon at early dawn, "they say the crops will first be frozen [December]." When it is well up at early dawn, it is freezing weather. This may be the cluster about Arcturus or the Corona.

821 The stars of Orion were collectively amŏ's, "mountain sheep," which "comes up in the evening in early fall." The three stars of the Belt were recognized: the highest was a deer, the middle one a mountain sheep, the lowest an antelope. The associated [773] tale was of a hunter who picked as his favorite food the mountain

[7] The Creation Tale tells how his finger marks were made in the sky.